Self-Imployment

IN

SECRET;

CONTAINING

I. Evidences upon Self-Examination.
II. Thoughts upon Painful Afflictions.
III. Memorials for Practice.

Left under the Hand-Writing of that Learned and Reverend Divine,

Mr. *John Corbert*,

Late of *CHICHESTER*.

With a Prefatory Epiſtle of Mr. *John Howe.*

EDINBURGH,

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BRITISH MUSEUM

THE PREFACE.

THE *Character* of this Holy Servant of *Chriſt*, is already given by an eve-
ry-way ſutable * *Hand*, in
what Part it lay open to the
Obſervation of Others.
His more *Interiour Portrai-*
ture, which is contained in theſe Papers,
was (as it could only be) drawn by him-
ſelf.

* *In his* [illegible] *Sermon.*

Why it is now expoſed to publick view,
there is no need to be ſcrupulouſly careful
in giving an Account. It muſt be acknow-
edged there is uſually with the Holieſt Men,
a modeſt ſhyneſs of Comunicateing theſe
privacies of their own Souls. Their *Inner*
Man doth ſhew its own Face with the
more difficulty, by how much it is more
beautiful, and worthy to be beheld. And
ſo it was with this excellent Perſon as his
Inſcriptions upon theſe Papers ſhew, (*The*
State of my own Soul) and (*Notes for my*
Self) ſignifying their intended Uſe, was
that of a Mirrour to repreſent himſelf to his

own Eye, not to other Mens.

Yet this Averſion (though great) hath not been always Invincible, or ſuch as no Reaſons to the contrary could overſway. What are the Pſalms of *David*, and ſundry Memoirs of Holy Men in Scripture, that were remoteſt from Oſtentation and vain Glory, but records of the moſt ſecret Diſpoſitions and Motions of the *hidden Man of the Heart*, made publick for the Inſtruction of their own, and ſucceeding Ages. As alſo the other publiſhed Meditations, and Soliloquies of ſome of the greateſt Worthies in the Chriſtian Church, muſt be underſtood to have had the ſame Pious Deſign. Nor, hath a generous Benignity, in ſome Heathens, permitted them to Ingroſs to themſelves, or envy to the World thoſe pleaſant Senſations of their own Minds, which *they thought* might be ſome way inſtructive and Uſeful to other Men. As that * *Marcus Antonius.* Renowned Phyloſopher and Emperour is inſtance, that ſcrupled not to Write and leave behind him for this purpoſe, Twelve Books concerning his own Life.

The thing cannot be Culpable if the Deſign be Innocent, which will in great part be

be discernable in the manner of doing it, when it is with unaffected simplicity, and without studied Disguise: As we commend a Picture, not so much for its being Specious, as that it is like the Face. So have good Men in giving Accounts of themselves not spared to put in the Distempers, and Disaffections of their Spirits, that are as great Blemishes and Deformities, as a Wrat or Mole on the Face; which the faithful Pencil must as curiously Express, as the greatest Decencies.

However, if this Publication be Praiseworthy, nothing is to be Arrogated to the Author, as, if it be thought Blameable, nothing is to be Derogated. For though the the Work it self (which carries it sufficient Praise with it) be owing entirely to him (or rather to the Grace of God in him) the makeing it publick, is from the Advise, and Desire of some Friends, willing to impart what was once most private, for a publick Good.

It is but the Dissection of his Soul; less to be regrated by Friends, when he is now out of sight, and much more Useful, than that of his lately Pained Body.

And as an Anatomy discovers all the curious Contextur of our Bodily Fabrick

Here are arrived Repreſentations of *Faith, Love, an Heavenly Mind of Humility, Meekneſs, Self-denyal, Entire reſignedneſs to the will of* God, in their *Firſt* and *Continued* Motions: With whatever Parts and Principles beſides, Compoſe the whole Frame of the *New Creature*, as if we could perceive with our Eyes, how the Blood in an Humane Body, Circulats through all the Veins and Atteries, how the Heart Beats, the Spirits fly to and fro, and how each Nerve, Tendon, Fibre, and Muſcle, perform their ſeveral Operations. Here it may be ſeen how an Heart toucht from above, Works, and Tends thither-ward, how it depreſſes it ſelf in Humiliation, *D*ilates it ſelf in Love, Exalts it ſelf in Praiſe, Submits it ſelf under Chaſtenings, how it Draws in it's Refreſhings, and *S*uccours, as there is need.

To many who have ſeen ſo Steady, Uniform, and Amiable a Courſe and Tenour of Life; How grateful is it to behold the ſecret Motions of thoſe inward latent Principles, from whence all proceeded? Though *Some others*, would look no further than the Advantages in external Reſpects that accrue by it. As though *Some* content themſelves to know by a Cloak, the Hour of the

Day

Day, or partake the beneficial uſe of ſome rarer Engine; *The more curious*, eſpecially, any that deſign *Imitation*, and to Compoſe *Some like thing*, would be much more Gratifyed, if through ſome pellucid Incloſure, they could behold all the inward Work, and obſerve how every Wheel, Spring, or Movement, perform their ſeveral Parts, and Offices towards that Common Uſe.

What is here preſented, as it may be of great uſefulneſs to all that ſeriouſly deſign the Chriſtian Life; ſo it hath a ſpecial Uſe for ſuch as deſign it not, and who think there is no ſuch thing.

It may peculiarly ſerve to Convince ſuch as are willing to think as Ill as they can of the *Calling*, and *Office* of the *Miniſtry*, that there are *Some* that ſerve the *Lord* in that Work, who do not Study ſuch Subjects as are here Exemplified, only to frame Diſcourſes of them, wherewith to entertain the People for an Hour; but for their own Uſe and Practice too. That do *Live* the things they *Teach*. And Eat of the Food they prepare for others. That are in good earneſt, and moſt intent to *Save themſelves, and them that hear them*: And do really venture their own Souls upon the ſame Bottom, upon which they would perſwade

their Hearers to venture theirs, takeing all possible Care, *Lest when they Preach to others, they should themselves be Cast-awayes.*

The very Opinion that we Preach, only for Forms sake, and to keep up the Custom, and believe, or regard not what we our selves say (as weel as the thing it self) is no small (nor perhaps uncommon) hinderance to the success of Preaching at this Day. It is hard to be serious in Hearing, what I think, he is not serious in himself who Preaches it. If I Apprehend he Trifles, 'tis a great Temptation to me, to do so too! You may see this Worthy Man considered the Gospel, as a *Gospel of Salvation* and not only *Taught*, but *Used* it accordingly. How Sollicitous was he to ground *Substantially*, and *Strongly*, his *Hope of Eternal Life*! How warily did he feel his way and Labour to Understand, and Know *Practicaly*, upon what Terms he might safely appear before his Judge!

To them who do not so, this ought to be taken for a *Reprehensive* Example, and may be very *Directive* to them that do.

That it may attain its proper Ends, is the serious Prayer of

One desireous to promove the Common Salvation,

JOHN HOWE.

Mr. *CORBERT's*

ENQUIRY

INTO THE

State of his Soul.

His Introduction.

IN order to peace of Conſcience and aſſurance of my good Eſtate towards God, *it muſt in reaſon be ſuppoſed, that I may rightly underſtand the Marks of Sincerity ſet down in* God's *Word, as alſo the predominant Inclination and Motions of my own Soul; and that I may be ſo far aſſured of my right underſtanding of the things aforeſaid, as to have no reaſonable ground of doubting thereof. For I have no other ordinary way to know my ſincerity in order to the ſaid Peace and Aſſurance, but to examine it according to my beſt Underſtanding by the Marks thereof ſet down in* Gods *Word. In this Self-Examination it is requiſite that I uſe all Diligence and Impartiality with Conſtancy; and that I earneſtly Pray for* Gods *Aſſiſtance*

in

in it, and Heartily offer my ſelf to His Search, as David *did,* Pſal. 139. 23. *Wherefore if upon the moſt Impartial and diligent Search that I can make according to the beſt of my Underſtanding, together with earneſt and conſtant Prayer to* God *to aſiſt me therein as in my greateſt Concern; it doth moſt rationally appear to me, that the predominant Inclination and Motions of my Soul are agreeable to the Marks of Sincerity ſet down in* Gods *Word, then my Conſcience doing its Office aright is to judge for me accordingly,* viz. *that I am ſincere. And in this Judgment I am to acquieſce, becauſe it is the Judgment of* Gods *Agent and Miniſter, which he hath ſet up within me to judge under Him of my Internal State, according to His Law, by which He Himſelf doth and will judge me.* God *hath the ſame Aſpect upon the Soul, which Conſcience His Vicegerent hath, as it from time to time, or ordinarly judgeth not againſt him or without him, but under him and according to his Judgment, either acquitting or condemning. To this purpoſe the Apoſtle ſpeaketh,* 1 John 3. 20. 21. *If our heart condemn us,* God *is greater than our Heart and knoweth all things; If our Heart condemn us not, then have we Confidence towards* God.

The

The State of my own

SOUL,

According to the ſtricteſt Search that I can make.

Pſal. 139. 23, 24.

Search me O Lord and know my Heart, try me and know my Thoughts, and ſee if there be any wicked Way in me and lead me in the Way Everlaſting, Amen.

The following Particulars were ſet down in *December*, *January*, *February*, An. 1663.

AS far as I am able to diſcern my Heart and Ways, I have choſen the Lord for my portion, I take up my reſt in Him and not in the Creature. To love and fear and admire and bleſs Him, and to have Communion with him is my chief joy. And the eternal Viſion and Fruition of God is my great hope. I would not only have God hereafter, but here in this World for my chief good. He is even now better than all the World.

I come to God by JeſusChriſt. And as I believe in God, I believe alſo in Chriſt, and rejoyce and glory in Him, and acknowledging my own ſinfulneſs and unworthyneſs, I reſt intirely on him as the ground of my Juſtification to Life, and of all favour and acceptance with God.

I receive Chriſt as my Lord, and give up my ſelf to Him. I let Him into my heart by Faith. I eſteem Him precious and am willing to ſuffer the Loſs of all that I may win Him; I deſire to know Him in the Power of His Death and Reſurrection, and am much grieved, that I do ſo weakly experience that power, and feel it no more operative in me in my dying to Sin and the World, and in living and walking in the Spirit.

I do not ceaſe to lament the more heinous ſins of my Life, and cannot forbear the continual imploring of the pardon of them. I do not return again to them, and I reſolve never ſo to do; I watch and pray aud ſtrive againſt all ſin, but eſpecially againſt thoſe Sins, to which I am more eſpecially inclined; My Conflicts are daily, and am put hard to it. But I do not yeild up my ſelf to any Sin, nor lie down in it, yea I do not ſuffer ſinful Cogitations to lodge in me. Howbeit I am many times much diſcompoſed, damped in Spirit, deadned in Duty, diſtracted in my Studies, and moleſted and hindered every way by the ſin that dwelleth in me. But I reſolve that ſin ſhall have no reſt in my Soul, and that I will never enjoy it. Though I cannot keep ſin out of my heart, yet it doth not reign in my mortal Body, nor do I yeild my members to the ſervice of it.

I would fulfil all Righteouſneſs, and owe nothing to any man but love. I had a hundredfold rather ſuffer wrong than do wrong.

It was ſaid of Chriſt, that no guile was found in His Mouth, and of the faithful Company that followed the Lamb, that no guile was found in their Mouth. And that it may be ſo with me I endeavour with my whole heart.

I truſt God with my chiefeſt outward Concernment, even with that, about which I am moſt Solicitous, and wherein to be ſatisfied is of great Moment to me, for that it hath as great an Influence upon my Spirit, as any owtward thing hath. And I do believe that God will provide for me herein, or otherways ſupply the want of it. My earneſt deſire of God is, that my outward condition may be ſo ſtated by His Wiſe and Gracious Providence, as I may be leaſt expoſed to Temptation, and beſt diſpoſed, and furthered unto Duty.

I have an Inclination to ſeek Self, particularly in vain Applauſe, and that in Religious Services; and herein I have been highly guilty, but I ſhame my ſelf for it before God, and I am willing to be ſatisfied in the Praiſe, that comes from Him alone; and I truſt through His Grace, that I can deny my ſelf in matter of Reputation to do His Will.

I love the *Lord Jeſus Chriſt* and all His Saints. The broken Eſtate of the Church, eſpecially by inteſtine Evils, is a great trouble to my Spirit. The Scandals of Profeſſors I am truely grieved at, and I would not by their Weakneſſes ſeek to excuſe my own Faults, or an advanceing of my own Virtues.

I have no setled Bitterness and Revange against my Enemies, but I love, pity and pray for them. As concerning *God*'s Enemies I am more provoked, but I would not be inhumane or cruel against them. For the wrath of Man worketh not the Righteousness of *God*.

I contemn none, *I* would not imbitter the Spirit of any. *I* would answer all Obligations of Courtecy, as accounting it a Righteousness. *I* would not insult over the weakness of any; And this is partly out of natural Tenderness and Moral Considerations, and *I* find that the Goodness and Kindness of GOD, the Meekness Gentleness of CHRIST hath hereunto made impression upon me.

I find upon the Review of my Life past according to the cleerest judgment, that *I* can make, that *I* have not gone backward but proceeded foreward in the ways of Godliness. And this in creasel reckon not by sudden fits now and then hapening, but by the main progress of the Work in the total Sum,

I have been grieved that *I* am no more elivated in the hope of Heaven, and that *I* cannot attain to a longing desire to be gone hence, and to be there with *Christ*. *I* have laboured to raise up my heart, and have had enlargement, even when Deadness and Flatness had been upon me. *I* think with my self sometimes, were my Evidences clear for Heaven, *I* would exalt to be gone hence this very Hour; but *I* find not this readiness at all times.

When *I* have had a good Enterprize in hand of God's Glory and some publick benifite, *I* watched against Vanity of Mind and vain Glory in carrying

carrying it on: and *I* desire purely; to aim at God's Glory, and to be satisfied with my Reward in Him. And I take heed, that *I* forget not my Mortality, when *I* am pursuing that design; but I would fain bring up my self to this Frame, to be contented to be taken hence in the midst of it, as judging that *I* shall be no looser by my Removal, and God cannot stand in need of that Service.

Lord forgive my inordinate self-Love, which hath disturbed the Actings of pure Charity in divers passages of Moment. For self-love in my sensitive appitite hath had motions contrary to the Love of God and my Neighbour. Nevertheless my Judgment hath disallowed it, and *I* have for the most part acted against it. and for that, which the Love of God and my Neighbour did command.

O Lord forgive my ten thousand Talents. *I* come to Jesus Christ, who hath made Satisfaction, and lay this heavy reckoning to His Account. Lord forgive my *I*niquity, for it is exceeding great.

These following Passages were set down, *March* 4. *An.* 1675.

UPon the Review of the foregoing Evidences, after twelve Years, *I* find though Grace the same abideing in me, and more and more rooted. And some particulars which did make me more to doubt of my good Estate, *I* find to since that time in a greater degree vanquished.

I

I have done what in me lies, to call to Remembrance all my Remarkeble Sins, from my Childhood and Youth till now: And as far as *I* can judge, *I* have Repented of them, both generally and particularly. And *I* now Repent of them all ſtom the bottom of my heart, with a ſelf Abhorrence, *If I* can know my own heart by the ſtricteſt, and moſt impartial ſearch that *I* can make.

Upon the beſt Judgment that *I* can make of the Nature of Sin, and the Frame of my own heart, and Courſe of Life; *I* know no ſin lying upon me, which doth not conſiſt with habitual Repentance, and with the hatered of Sin and with an unfeingned conſent that God be my Saviour, and Sanctifier, and with the Loving of God above all.

The Mercy of God towards me, in the prolonging of the day of Grace, in the ſtriveings of his Spirit, in his Chaſtiſements, in the checks of Conſcience, in the Recovery of my Soul out of Diſtempers and Backſlideings, doth greatly affect my Heart, and ſtrongly engage me to Him; and doth often call upon my Soul, and all that is within me, to Bleſs His Holy Name.

Though my Spiritual growth be very low and ſlow; yet to this preſent time, *I* have not grown Worſe but Better, ſpeaking of growth in the whole ſpace, or greater ſpaces of my time paſt and not every particular Day.

By Prayer, and Endeavours long continued, I have in ſome meaſure overcome a ſpecial very Sinful Diſtemper of Mind, and gained the contrary Temper againſt a natural Propenſity.

Thoug

Though my Faith in Christ be weak, yet to have part in his Promises, I am ready to part with all that is dear in this World, and *I* have no hope of Happiness, but in Christ.

Though I have had doubtings touching the promised Salvation, yet I know as to my own Felicity, I prize nothing more than that Salvation, being the glorifying, and enjoying God for Ever, and I Embrace it as my best Good. I Love Christ, whom *I* have not seen, and *I* am affected towards Him, as towards a person, who taught and did the most excellent Things, and promised a most excellent State to his Followers, and purchased their Redemption at the dearest Rate.

I am heartily grieved for loving God so little, yet *I* am sure, This *I* Wrote according to a full perswasion at that time. *I* Love nothing more than God, and in my esteem and choice, *I* prefer the Spiritual, Divine, and Heavenly Life, incomparably before the Carnal Animal, Earthly Life. And this esteem and choice, is made good by preformance in Ordinary.

I Love to Love God. And I desire this Love not only as an evidence of my Salvation, but for it self. *I* had much rather have a heart to love *Him* perfectly than to have all the Riches, Honours and Pleasures of this World.

My Conscience bears me witness that in the present exercise of my ministery, *I* have no self-end of Worldly Advantage, or Reputation among Men, or any interest of the Carnal Mind: But if the Command of Christ, and the necessities of Souls did not oblige me to this Service, *I* should gladly

retire to Priyacy and Solitude.

My Temporal Eſtate is mean and Low, yet *I* am Contented with it, and humbly bliſs God for what I have. I leave in as narrow a compaſs for Expences, as I can, that *I* might have ſomething to give to the Poor, and to be helpful to thoſe that are in Need, according to my Abilily. And as God hath required of us to Love Mercy; And our Saviour hath ſaid, *It is a more Bleſed thing to give, than to receive*; So *I* have more pleaſure in giving a Portion to the Needy, as far as my mean Eſtate will bear, than in laying out for the Delight of my own Senſe, or Worldly Conveniences. And this proceeds not from a conceit of Merit in any thing that *I* can do, but from a Love to pleaſe God, and to do Good.

Though *I* have a good Knowledge about the premiſſes, yet *I* am apt to waver about the Concluſion. And though *I* apprehend the Evidences of my Sincerity to be clear, yet a Timorouſneſs remains in me.

Though *I* have not as yet overcome the Fear of Death, yet I am ſure that the unwillingneſs that is in me to Dye, is not that *I* might enjoy the pleaſſures of Senſe, or any Gratification of animal Life.

I feel in my ſelf a burden of Sin and Corruption, much Senſuality, Earthlineſs, Selfiſhneſs; nevertheleſs I judge, there is that Predominancy of Love to God, and Holineſs, which I hope is unmoveably ſeated in my ſoul; whereupon I hope that it cannot be, that I ſhould be caſt out of His bliſful Preſence into that Perdition, which is a ſtate of

of immutable hatered of Him. And I apprehend hat the moſt horrid, and heliſh ſtate of Hell it ſelf, lyes in its Everlaſting, and outmoſt Enmity againſt God.

Thus I am ſearching and trying my heart and ways, and what I find by my ſelf I write down, that I may have it by me for my Relief in an Evil day, and an hour of Temptation. For I muſt expect the time, when by weakneſs or anguiſh of Body or mind I may be diſabled to recollect my ſelf, and duely to ſtate the caſe of my own Soul. And the Powers of Natnre may ſo fail, that I may have but a very weak Apprehenſion of what I have to do in this great Concernment. I am warned by the Parable of the ten Virgins to look to it, that together with my Lamp I may have Oyl in my Veſſel, and be ready to enter in with the Bridegroom at his comeing.

Lord be Merciful to me a Sinner, to me one of the chiefeſt of Sinners. O my exceeding ſinfulneſs! O the Riches of thy Goodneſs towards me! Should not I loath my carnal ſelf, ſhould not I grieve for grieving Thy Spirit? I deſire to do ſo. I hope to do ſo. Do what thou wilt with me, ſo thou pardon, and ſanctify and ſave me. I am afraid of thy Judgments, I can endure but little, O how weak is my Heart! Nevertheleſs I will endeavour and I truſt through Grace that I ſhall be enabled to bear thy correcting hand. Thou art Wiſe and Holy, Thou art Merciful and Gracious, Thou retaineſt not thine Anger for ever, becauſe Thou delighteſt in Mercy. O ſpare me, and conſider me, and deal with me not after my Sins, and

reward me not after mine Iniquities; but as far as the East is from the West so far remove my transgressions from me; Comfort me and satisfy me, for I wait for Relief from Thee. Whatsoever befalls me, I will put my trust in Thee, I believe, O Lord help my unbelief. Lord encrease my Faith. O my God I lie at thy feet and Mercy, I put my sinful distressed Soul into the Hands of *Jesus Christ*, and I rest on the Covenant of *Grace* made in Him, as all my Salvation, and all my Desire, *Amen.*

More Observations touching the State of my Soul. *March* the 27*th.* 1676.

O the wonderful Mercy of *God* towards me a most vile and wretched sinner, in convincing, rebukeing and awakening me unto a self abhorence, and an utter detestation of my sins, my special sins; so that I cannot be reconciled to them. Since the more powerful awakening of my Conscience I never have, and am perswaded never shall return to those former sins which made a breach between God and my Soul. I hate every sin impartially. A sinful state is in my internal sense an horrid and an helish state.

I find my self firmly resolved to give up any part of my Wordly Estate, that I shall be found to hold to anothers Wrong. If it be doubtful where the Right lies, I am resolved first to endeavour a Reference to Conscientious knowing Men; and if that

that cannot be fitly had, to submit it to a Legal Tryal, with a desire that Right may take place. I know not that I hold any such Estate or that there is any doubt of my Legal Right to any thing that I possess: But I have made supposition for the Tryal of my own Spirit.

When I had a Father or Mother, I would have trusted them, to defend or deliver me from any Evil, from which it was in their Power to defend or deliver me. In the same manner I now trust to my loving Wife. Why then should I be suspicious of God, in whose hands I am? Why should I doubt of his dear Love, and tender Mercy towards me, or call in question his good Will to preserve, or deliver me from any Affliction, that would be too hard for me to bear, or to sustain, and comfort me under any Suffering which he sees fit to inflict upon me? If when I was more careless, and forgetful of God, and when I ventured upon breaches with him, He was pleased to convince me of my Sin, and to rouse me up to a greater Care, and to make me more earnest for Pardon, and for Healing, and for all-needful Grace, and more throughly resolved to follow Him throughout; surely he will not refuse me in my Addresses for more Grace, and a more confirmed State of Holiness. If I follow on to know the Lord, I shall know Him, and see His Salvation.

Though Death and Judgement be of dreadful Consideration; though God be Holy and Just, and I be vile, and guilty, and worthy of Eternal Perdition, yet why should I doubt of Mercy and Forgiveness, and of Support and Comfort in the

Darkneſs of Death, and of Juſtification in the Day of Judgment, from a Merciful and Faithful *God*, through a Powerful Redeemer and Advocate; ſeing as a humble penitent Believer, *I* lye at his feet and caſt my ſelf into His Arms, and wait on His Grace, and am reſolved to keep His wayes, and never to return to Folly.

I more deſire to be Sincere, than to know that *I* am ſo. The Comfort and delight of being and doing Good, I ſet not ſo much by, as the very being and doing Good. To Love God, and to be Conformable to Him, is that, which I moſt of all deſire ſhould be in me.

I will truſt God in His Wayes. I will ſtrive againſt an over-timerous ſollicitude about my own Salvation, and will commit my ſelf to God, who is the Infinite Goodneſs and Love, and I will lye down, and take my Repoſe therein.

I am grieved, when I obſerve, or hear of the Scandals of ſome Profeſſors, and the Diſorders of thoſe, that are in Charity to be judged Sincere, and the Follies, and Frailties of the more Sincere and Upright. And it humbles me, by cauſing me to reflect upon my ſelf, and my own Faultineſs, and Weakneſs, and Proneſs to Offend; and it makes me more to deſire the Heavenly Society and to be among the Spirits of Juſt Men made perfect.

My Sins of Senſuality in every kind and degree, I ſearch out, and Repent of. I am kept by Grace from groſs Sins of this Sort. In the Gratifications of Senſe, which are Lawful in general, I ſcrupulouſly dread Exceſs, and undueneſs of Circumſtances

ces. How earneſtly do I deſire an abſolute Purity, All Envy, Unrighteouſneſs, Uncharitableneſs, Uncompaſſionatneſs, Undutifulneſs, and baſe Selfiſhneſs, which is the Root of all, I have Seen, Lamented, and Abhorred. The Motions and Stirrings of Mind, that way are ſuppreſſed and diſlodged: I will never give way thereunto.

Self Applauding, Self-Seeking in matter of Praiſe and Honour before Men, I ſtrive againſt. I deſire to be as Sincere to anothers Reputation, as to my own. I would not value others, by their regard to me, but by their true Worth. I would be contented to be little in the eyes of others. This I unfeignedly deſire and endeavour, and I hope that I have it in ſome good Degree.

All my Omiſſions, and Negligences in the Work of the Miniſtry, in Preaching, in Perſonal private Application I bewail, and heartily Reſolve upon more Diligence and Faithfulueſs.

Enter not into Judgment with thy Servant, O Lord, but Remember me, and Spare me according by Thy great Mercy in Chriſt Jeſus the great Propitiation for Sin, in Whom I deſire to be found, and under the Covert of whoſe Wing I ſtand, that I may be Saved from Thy Wrath, And enjoy Thy Peace, and live in thy Preſence, where is Fulneſs of Joy, and Pleaſures for evermore.

February 22 167$\frac{8}{9}$.

GOD will never Damn in Hell any Soul, that hath the habitual, predominant Love of God

God though culpably Remiss, and otherways sinful, while he remaineth such; yea hell, and such Love of God are inconsistant.

I love the Holy Will of God with all my heart and hate all Disconformity to it. Nothing is more grievous to me, than to displease God, and nothing is more Pleasant to me, than to please Him.

I strive after Christian Perfection.

I labour to be unbottomed of Self, to dye to Self-advancements to Self-gloriation, and to all selfish joys, and to live wholly in, and to God, and to have self swallowed up in the Love of Him.

I labour in the Work of Self Resignation, that my Will may be confined to, and included in the Will of God.

I strive after Patience in its perfect Work, and do find a willingness to yeild to Gods Will in my Chastisements. I still Justify God, and do not entertain an hard Thought of His Dealing with me, but conclude that it is altogether Holy, Just, and Good, and for the Best.

I feel my Sin a greater burden to me, than my Affliction. I had rather have Health of Soul in a Body full of Pain, than Health and Ease of Body with a distempered Soul. And the Sense of my great Sinfulness disposeth me to Patience, under my Afflicting Infirmities of Body.

I narrowly watch my Heart, that it may not lodge, or admit a vain Thought. When I am surprized with Vanity, I suppress it as soon as I observe it.

I am very fearful of offending in a Word. When on the sudden, and by Incogitancy I have spoken

a Word, which upon second Thoughts is doubtful to me, though I had not such doubt in the speaking of it, I have been much perplexed about it, and have engaged my self to a greater Watchfulness.

Aug. 1680.

SUrely Christ hath my heart. Whensoever I swerve from Christ in a Thought, Word, or Deed, it is by inadvertancy and surprizal against my fixed Principle; and I have great Regrate at it, and Loath my self for it.

If I were out of all fear of Damnation I had rather be Holy than Unholy; And I take pans and use Gods Means to be Holy in Opposition to flesh, and I make it my chief care. and I do this, because I make the Enjoying of God my chief good, and rather than lose the hope thereof I would willingly undergo the sufferings of this Life, which lead to that blessed fruition, not excepting the fiery-trial it self.

Aug. 1680.

I hope, when the end cometh, my God will say to me, dear Child thy Warfare is accomplished, thine Iniquity is pardoned, enter thou into My Rest. Therefore I will both hope and quietly wait for the Salvotion of God. *I* will hope to to the end. Strenthen me O my God that *I* faint not.

October

October the 4. 1680.

I have no design, I pursue nothing contrary to God's Interest: But all my designs and persuits are for God and Holiness. I think I am sure of this, if I be sure of any thing. My great aim and Care and Labour is to cleanse my self from all filthyness of Flesh and Spirit, and to perfect Holyness in the fear of God.

To whom I yeild my self a Servant to obey, His Servant I am. But *I* do not yeild my self a Servant to to sin to obey it; but I do yeild my self a Servant to God to obey Him. The design and business of my life is to do His Will.

THE WORKINGS OF MY HEART IN MY AFFLICTION.

Aug. the 5th. 1680.

THe will of God in laying this Affliction upon me. I unfeignedly approve as Holy, Just, and Good; And I am unfeignedly willing to bear the Affliction, as it is an Evil laid upon me by His Will, till the time come, in which He thinks fit

t to remove it.. I watch and pray and ſtrive hat I may not give way to a repineing thought a-ainſt His Holy Hand. In this point the ſpirit is willing, but the fleſh is weak. My Mind doth eally conſent to Gods diſpenſation and to my ſub-miſſion, and being moſt agreeable to His Wiſe nd Gracious Government, and moſt conduceing o my ſalvation. But my ſenſitive part, and ny mind alſo as it is in part unrenewed, weak nd ſinful do h greatly reluctate. ſo that I am put ard to it, and *I* muſt ſay, I am willing, Lord help ny unwillingneſs. I have not obſerved in the ſeve-al days that a thought of direct or poſitive diſ-contentment, or vexatious commotion of Mind, hath been admitted by me, nevertheleſs I ſee to my grief, that *I* fall exceeding ſhort of that quietneſs, contentation, and cheerfulneſs in my Condition, and of that freeneſs of Self-Reſignation to Gods Will, that *I* deſire, and His Goodneſs calls for.

I wreſtle with God by importunate Prayer, that this thorn in the fleſh might depart from me; that this diſtemper might be removed, or ſo mitigated, that *I* might be in ſome comfortable eaſe and get a more cheerful freedom in doing my duty. Yet *I* would not wreſt this relief out of His Hands unſeaſonably, and without His good Will, and His Bleſſing. *I* would wait His time, and deſire to have it with *His* Love and Favour, and with a ſaving benefite. And ſo my earneſt deſire thereof is limited with ſubmiſſion to His Holy Will. Yet *I* find that this ſubmiſſion is no eaſy matter, but that I muſt take pains with my own heart, and that it is God, who muſt work my heart to it,

and

and keep under the flesh, which is always ready to rebel. *It* is hard to be willing to bear my wearisom condition. And O how weak is my heart; and ready to sink, if it be not upheld by a strength above my own! O let His Grace be sufficient for me, and let His Power be made perfect in my weakness! *I* feel my self bettered in the inner man by this Chastening. *It* hath furthered Mortification and Self Denyal, and done much to the breaking of the Heart of Pride, and to bring me on towards that more perfect Self Examination, for which *I* labour. *It* hath much deadned the World to me, and my desire to the World. *It* makes me know in earnest the Emptiness of all Creatures, and how great my concern is in God. *It* drives me close to Him, and makes me to fetch all my Comfort from Him. *I* see of how little value all outward contentments are; and not only in my present afflicted state, but if I were at ease and in full prosperity. The sense of this benefite to my Soul is the great means of bringing my Will to that weak degree of Submission to God's Will, to which I have attained.

O that I could live more by Faith in this trying affliction. I indeavour to impress upon my Soul those arguments, which the Scripture affords for Patience and Long suffering with joyfulness. But this will not do the Work unless the Spirit of Faith and Patience be given from Him, from whom comes down every good and perfect gift. I pray, I cry, to my Father, that He would give me the Holy Spirit according to His Gracious promise, that I might shew forth the Power of His

grace,

grace, and that I might not dishonour Him, nor discourage His Children, nor reproach Religion by my Weakness. And in my bearing of it well, my Reputation is nothing regarded by me, in comparison of the Honour of *Christ*. Him I desire to Glorify both in my obedience and patience.

I do not love God the less because of His correcting hand upon me. As my necessities drive me, so His Love draws me, and my Love brings me to Him. I look to Him as my Father. And shall I not honour my Father, and give Him reverence, when I am chastned of Him? The *Lord* is my Portion sayeth my Soul, therefore will I hope in Him. I will wait for the Lord, who hideth His Face, I will look after Him; He retaineth not His Anger for ever, because He delighteth in Mercy. Therefore He will turn again, and have compassion upon. If He kill me I will put my trust in Him: For He will not cast me off for ever, if I cleave to Him with Faith unfeigned, but even through Death it self will He save me. He will bring me forth to the Light, and I shall behold His Righteousness. When I say, what shall I do in this case of such or such troublesome or dangerous consequents, my heart answers, be not careful, God will provide, I will leave it to Him.

Besides a natural desire of ease and rest, the sense of the temptation which I am lyable in this condition makes me importunate to be delivered from it. I feelingly know the weakness of my own heart, and I am not ignorant of the Devil's Malice and Subtility, and how he will make the fiercest assaults, where I am weakest. Whereupon I tremble

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in my self for fear of being tempted, and shake and greatly amazed. And upon this ground respecting my Souls safety, I judge an humble and patient importunity with God for the removeing or moderating of my distemper, to be my Duty. Yet to keep me from being over solicitous and anxious in this thing, I consider that God doth govern and limit all our Temptations, and will not suffer us to be tempted above what we are able, but will with the temptation open a way for us to escape. Nevertheless I find, that I do much offend by too great a vehemency of desire to be delivered from this grievous burden without due submission; Also by too much disquietness and dejection, when after some Expectation of a benefite by that means, I perceive that my hope thereof is like to be frustrated. The Lord help me to caray it better, and as I ought to do, and keep my mind in its right frame.

My business under this Affliction is to be careful about my own part, and to leave God's part to His Care. My part is to do my duty, and to get the Benefite of the Affliction. but to remove it is God's part. Let me perform what belongs to me and what belongs to God, He will certainly perform in His own time and Way. The sum of my duty is Graciously to comply with the dispensation and to behave my self suitably to it, and to please and honour God under it. Accordingly in this I labour, and in this way I seek for Comfort. And first I justify God and judge my self. God exercises His own holiness and justice in this Castigation. His justice and holyness I approve

and

nd accept the punishment of mine iniquity nd Exercise an hatred o the Sin, for which, I now smart. I will bear the indignation of the Lord, because I have sinned against Him, and I epent with a self-abhorrence; And I ly in the dust ot His feet, and wait on Him, until that He have Mercy upon me, and I am glad to receive Mercy upon His Terms.

I have fled for refuge to lay hold on the hope that is set before me. I do most heartily take God for my portion, and I had rather Live the divine Life in Conformity to Him and Fellowship with Him, here in the first fruits of the Spirit, and hereafter in the fulness of Glory, than live in the fulnels of the delights and contentments, that belong to the natural Life upon earth in a way of Sin, and alienation from the Life of God. I no most heartily take Christ according to the offer of the Gospel, not only to be justified from my sins and delivered from the wrath to come by His Merits; but also to be sanctified by His Word and Spirit, and to be governed by His Laws, and to be brought by Him unto the aforesaid Fellowship with God. And my Life and practice in the main bent and ordinary Course thereof is according to this choise, in a dayly walking not by sight and sense, but by Faith; not after the flesh but after the Spirit, in setting my heart not on earthly, but heavenly things. I cast off vain desires and hopes, and my expectations of good are from God according to the tenor of His promises. When I walk in darkness, and see no light of outward comfort, humane helps, and visible means, I will trust

truſt in the Name of the Lord, and ſtay my ſelf upon My God. I ſtrive with my own ſpirit to ſubdue it to the will of God; And in whatſoever I am tempted to be moſt impatient, therein I labour moſt for patiency. My great care is that I may not ſin againſt My God in any kind, and more eſpecially that I may not ſin by a rebellious impatience. Under his correcting hand. In this preſent diſtreſs I look upon my ſelf, as being upon my tryal, and therefore I look more diligently to my behaviour in it. Now a price is put into my hand for the proof of my Sincerity, and I labour accordingly to make good proof of it. I am willing to ſerve *God* in pain and patience, elſe I were unworthy of ſo good a Maſter. I am willing to be conformable to Chriſt in ſuffering, elſe I were unworthy of Him, but here I muſt ſay again, the ſpirit indeed is willing, but the fleſh is weak; Lord help my unwillingneſs. *I* am called to deny all the pleaſures of Senſe and to mind them no more, And *I* am heartily willing of it. I am called to declare to others by the Exercile of Faith and patience the Righteouſneſs of the Lord, and His Tender Mercies, and great Faithfulneſs, and that He alone is Allufficient. O that the power of His Grace may be thus magnified in me! This is the fruit of the Afflictions, that *I* look after; and in this will I labour more and more. And through the help of Divine Grace *I* will not doubt of a good iſſue, while *I* am found in the Way of Duty. To them, who by patient Continuance in Well-doing ſeek for Glory and Honour and Immortality, *God*, who cannot lye, hath promiſed to give Eternal Life.

I am desireous to be delivered from this Affliction (if it be the will of the Lord) upon this account, that I might have a more notable proof of my freer choosing of God for my portion, when I am not thus driven to Him, as now, because *I* can go no where else for Comfort; also of my freer turning from the World, even then when *I* am capable of enjoying it. To have such a proof of these things in my self, I should take for a great advantage, and be greatly thankful. Nevertheless, for the quieting of my Mind, I consider that my present afflicted State doth better secure me from Temptations which might draw my heart from God to the love of the World; in which respect, Prosperity is far more Dangerous than Adversity. Moreover, my present State gives me advantage for a higher proof of the Grace that is in me, and of the power of Divine Aid, upholding me in a Life of Faith and Patience, by which *I* live upon God alone, when Wordly Comforts fail me, and by which I am enabled to overcome things grievous to Nature, and to get above, not only the Pleasures, but the sharp Pains of Sense, and to Live, and endure with little natural, or bodily Rest. Also, it gives me the advantage of exercising a resolved, willing Self-Resignation to God in this Dispensation, which is harsh to flesh and blood, and a resting in hope, when there is no present appearance of help, and a waiting, and looking for the Lord, who hides His Face, and a cleaving to Him by constant Love, though he doth sore Bruise me. If I continue in the Exercise of these Graces, they will give me a good Proof, that the Heavenly Na-

ture is in me, and will make way for great Assurance towards God, and full Consolation in Christ Jesus And yet further, I trust that I have long before this distress, chosen God for my Portion, and drawn off my heart from the flattering Vanities of this World. And I know, that in this Distress, I do not come to Him constrainedly, or meerly as driven. For I delight to draw nigh to Him, to pour out my Heart before Him in Prayer and Meditation. My Meditation of Him is sweet to my Soul, and I do not love to be diverted from it. And when my Distemper is any whit more easy, it works unto a Rejoycing in Him. And it is for enlargement of heart towards Him, that I chiefly desire bodily Ease and Rest.

Hear my Cry O God, attend unto my Prayer. I will Cry unto Thee, when my heart is overwhelmed: Lead me to the Rock that is higher than I.

God the Infinite Goodness and Love, will not cast off a poor Soul that lies at His Feet, and cryes for the Help of His Grace, when it is ready to sink under the Burden, and is willing to have Mercy upon His Terms.

Therefore, I will still cry to Him, and look for Him, and lean upon Him, and will not depart from Him by an evil heart of Unbelief. This I resolve in His Strength. Lord Strengthen me unto the perfect Work of Patience.

Lord I heartily consent that Thou shouldest use me as Thou pleasest, so thou use me, as one of those that Love Thy Name. Disposal is an effect of Propriety, but it is always a regular, and a loving

g Diſpoſal of the Subjects of his Government.
! Deal favourably with Thy Servant. Thou
nowest my Frame, Remember that I am but duſt.
The Lord will perfect, that which concerneth
e: Thy Mercy O Lord endureth for Ever. For-
ke not the Works of thine own Hands. O
ord, without The I can do nothing. Therefore
muſt Beg, and Thou wilt give Grace ſufficient
ithout which I cannot Subſiſt. For therein is
e Life of my Spirit.

For ever, O Lord, Thy Word is ſettled in
eaven.

Pitty me O Lord as a Father Pittyeth his Chil-
ren.

Comfort me O Lord, as a one whom his Mother
omforteth.

The Lord will wait, that *He* may be Graci-
us unto you: For the Lord is a God of Judg-
ent; Bleſſed are all they, that wait for Him.

Can I be in a better Hand? As my profeſſed
udgment is concerning Gods Proceeding, ſo let
e ſtand affected towards it.

NOTES
FOR
My Self.

KEEP thy heart with all Diligence; for out of it are the Issues of Life.

Death and Life are in the Power of the Tongue.

Entertain not a sensual Imagination for a Moment; and give not way to the least Glance of the Eye towards Vanity.

Be always expecting some Trouble or other, to interupt thy outward Pace and Rest.

Never expect any thing from the World; and when it offers thee any thing that is good for thee, receive it; but catch not at it greedily.

Be alwayes mindful what thou may'st do for thine own and others Salvation, in every instant, upon every Occasion.

Dye daily.

In arguing with another, watch against every inordinate Heat of Passion, loud speaking, and every rash word.

If any neglect or slight thee, care not for it; yet observe it.

Any matter of Tryal to thee, reckon among thy gains.

Take

Take no delight of Sense, but in a manifest and direct Subserviency to Spiritual Ends; and use not that delight to irritate, but to allay Sensuality.

When a sensual Imagination or Passion breaks in, then excite a Tast of the Powers of the World to come; and delay not to recover the Divine Frame.

What thou doubtest, do not.

In thy Actions, consider not only what is lawful, but what is best in the present Circumstances; and do that.

In every delight of Sense, watch against all Brutishness.

When thou art in company, where the Talk is but vain, watch to put in a Word, that may be to Edification.

If any despise thee, do not bear a grudge against him for it. And be not offended with any, meerly because they do not honour thee.

When thou art frameing Excuses, take heed of speaking an Untruth, or approaching near to it; lest in avoiding the Offence of Man, thou make too bold with God. Take heed of this also, when thou wouldest speak pleasingly, and avoid Offence in speaking.

Use no Recreation or Delight of Sense, but what thou canst at that very time desire of God, that it may be sanctified to Spiritual Ends.

When thou heares that another hath spoken any thing to thy Injury or Disparagment, beware of a Transport of Anger, that thou speak not harshly or unadvisedly against him, or too passionately for

Uphold the Reputation of thy Colleague, or any that is joined with thee in Service, as thou would'st thine own.

Watch against all secret Pleasure, in the lessening of another for advancing thy self.

Pray heartily for the success of thy Colleague and others, Who perform the same service that thou art ingaged in. And rejoyce in whatsoever good is done by them, as in what is done by thy self, and own it before Men.

Use not Animosity and Contention in any Matter, that may be brought to a good Issue in the way of Peace.

Engage not hastily as a Party in a Difference between others; but reserve thy self impartial and uningaged, that thou mayest moderate between them.

Whil'st thou lamentest thy weakness in some Cases and seekest more Strength, be sure to use that greater Strength in all other Cases, whereunto thou hast attained; and be not remiss or forgetful in any duty, that is more facil to thee: So shalt thou have Comfort in thy willing Mind, and honest Care, and do much towards the Attainment of that, which thou yet wantest, and reachest after.

In the time of prayer, let no Business divert thee from it, that is not of present Necessity.

When thou hast an opportunity of speaking a Word for the Good of anothers Soul, defer not the doing of it till another time.

Watch against all bitter, and over-passionate speech

ces against malignant Opposers of the Truth. For Meekness of Spirit and Behaviour, is more according to Christ, than wrathful Zeal.

Be not transported with passion against those Conformists, who are more sober than many others; yet manifest too little Compassion to their suffering Brethren. For even in the Regenerate, there is a Remainder of the Spirit of Envy, Partiality, and Selfishness. and too much of Wrath, and Bitterness, and other parts of the Serpentine Nature, though in a mortifyed Degree. And we are to yeild grains of Allowance, for the Temptations of Prejudice, Interest, &c. To which good Men, as well as others, are obnoxious.

In thy Zeal against the Sins of others, be mindful of thine own exceeding Sinfulness: Call to remembrance thy great Offences which though they be unfeignedly repented of, give thee to understand what cause thou hast to be meek, and humble, and patient towards all Men.

Watch against the Motions of Pride and Hypocrisie, in the presence of any Person, whose Favour and Oppinion thou much esteemest. What is Man that thou shouldest pass to be judged by Man's Judgment, or seek Applause from Man!

Be not discomposed about some petty Absurdities of Behaviour, or little Indecorums, or Oversights: For so to be, is Pusillanimity.

When thou hast conceived a dislike of any Person, his Ways, or Actions, or dost ill resent his Carriage towards thee; take heed, thou do take any secret Pleasure in the fore-sight of Evil, coming upon him; or in hearing or observing any such

Folly

Folly of his, as tends to his Reproach or Ruin, or notable Dammage.

If thou haſt fore-ſpoken the Calamity, or any Evil, that in Reaſon is like to befal one, who doth unadviſedly manage himſelf, and his Affairs, take heed of wiſhing or willing, that the Evil ſhould come to paſs, leſt thy Judgment or Fore ſight ſhould ſeem to be diſparaged; yea, take heed of any Motion riſeing towards ſuch a Wiſh or Will.

My own exceeding Faultineſs ingages me in ſeeing and hearing the Faults and Follies of others, to pitty them. rather than to rejoyce or glory over them; and to cover or leſſen thoſe Faults, rather than to aggravate, or diſplay them.

The Mercy and Forgiveneſs, that I have found and hope for at the Lords Hand, ingages and diſpoſes me to forgive Injuries and Abuſes done to me. And *I* ſhould not think it much, that *I*, who am ſo ſinful, ſhould bear ſome Contumelies or Abuſes from Men.

It is diſpleaſing to me, to hear the Faults of others inſiſted on, whither they be Matters of Folly and Inconſideratneſs, or of Perverſeneſs and Malice; but eſpecially if the Matter be not evident. I find, that petty Dammages and Injuries are apt to be vexatious, eſpecially in a matter the whole whereof is but little; as in a little Farm or Living. Wherefore, I endeavour, that I be not ſurprized with a troubleſome Appearance, and conſider the Moment of a thing, how light it is.

Abhor every Thought, Word, and Deed, which is contrary to Love, and tends to the hurt of others.

The

The more men wrong thee, the more watchfully maintain thy Love towards them.

After thy publick Miniſtrations in Prayer and Preaching, be not thoughtful or much concerned, how Men like thy performance; but be concerned for this, how acceptable it is to *God*, and how effectual and ſucceſsful to holy and ſaving Means.

If *God* ſingle me out for ſpecial great Suffering, I have no reaſon to judge amiſs of it: For ſuch is the ſtate of things in the World to come, that ſome Individuals muſt of neceſſity ſuffer for the good of the People. And, why not I, as well as another *God* is my Owner, and He may do with me, as with any other, even as He pleaſeth; and He is my Father, and he will uſe me well, and make me ſufficient Amends for all my Suffering; and I ſhall be no Loſer, but an exceeding Gainer thereby in the End.

In this preſent ſtate of Tryal, it is requiſite that there be a ſufficient Difficulty and Hardſhip, for all thoſe that ſhall be ſaved, to grapple with.

For all our Boaſts of Free-will, unleſs there were ſome heavy Weights of ſufferings caſt by Providence into the Ballance, to poiſe againſt our Propenſions to follow Luſts, and Pleaſures, and Wordly Allurements, we ſhould never ſeriouſly ſet our ſelves to the ſecure and ſelf-denying Duties which belong to true Godlineſs.

To avoid Inconveniencies to thy ſelf, expoſe not any to danger, whoſe ſafety thou art bound to provide for.

In all Accuſations, whether publick or private, when thou haſt made a ſufficient Defence, enter not

not into needless Matters for Ostentation, or such further Vindication, as is not necessary, if thou stand in a slippery place; but lye at a close Guard, lest thou be entangled, or in some point circumvented.

I will never wittingly and willingly do amiss, by Commission or Omission, in a greater or lesser Matter, because I shall too often do amiss, at least in smaller Matters, through Ignorance, or Inadvertency, or Surprizal of Passion, do what I can.

Watch every Opportunity to put in a savoury Word, for the good of a Soul, with whom thou hast occasion of Converse.

Remember thou hast nothing of thine own, but all is the Lords, and accordingly use all that thou hast to no Carnal Interest, but to serve Him, as being wholly devoted to Him.

Be as serious and hearty in thy Prayers to God for the Concerns of others, as for thine own.

Watch against Selfishness, lest it work unto great Uncharitableness.

When thou hast Evidences of thy Sincerity, which cannot in reason be gain-said, hold to them, and take Comfort in them; yet still endeavour by Reviews, and further Searchings, to clear it more and more.

We keep our Evidences, by keeping our Graces in their lively Exercise.

Fetch thy Comforts from Heaven, and not from Pleasures or Hopes here below.

Do not overvalue any Worth that is in thy self, but think it rather less than more, than it is indeed.

If

If any slight thee, be neither dejected nor provoked.

Do not value Men according to their Esteem of thee, but according to their true Worth.

Watch against the expectation of hearing thine own Praise; and when such a thought arises, instantly suppress it.

When thou art commended, let not thy thoughts dwell on it with delight; but let it be to thee as nothing.

Take heed of too great a Valuation of thine own Work, or Usefulness in thy Place; and lay not too great a stress thereon.

When Friends out of Love overvalue thee, it concerns thee not to over-value thy self; nor to take more than thy due, though they give it.

Have a habit of Compassion towards the Afflicted, firmly fixed in thee, that the Motions thereof may be suitably stirred up on every Occasion.

Let an Abhorrence of any Content in anothers Sufferings, be deeply imprinted on thee; that every thought thereof may be prevented, or instantly suppressed: Yea, hate all Disregard to anothers Misery.

Watch against all Eagerness, and immoderate delight in Eating and Drinking; and against minding any kind of Food, for the pleasing of the Sense. Come to thy Meals not like a Bruit, but as becomes a Saint. Never terminate in the sensitive Pleasure, but make use of it to raise thy Heart to God.

When thou hast eaten so much, so that thou thinkest more is not expedient, or is better forborn

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than taken, proceed not to a Bit more, leſt the be entangled or diſturbed.

Still conſider, is this Act, I go about, agreeable to one that hath Communion with God? will this act promote communion with God? Do I come to this Act, ſo as to have Communion with God thereby promoted.

Seek the lawful contentment of any that are about thee, as thou doſt thy own; and be as glad to gratify them as thy ſelf, ſo far as it is convenient for them. Hate and ſhun all motions of unworthy Selfiſhneſs: And ſee, that others be ſharers with thee in thy pleaſant Things, and be not content to have them to thy ſelf alone.

Be not over ſolicitous, for humouring thy ſelf in ſenſitive Suavities, but rather ſuſpicious of it, and be abſtemious from it.

Always mind and do the preſent Duty. Comply with the preſent Diſpenſation, and make the moſt of it. Thy buſineſs is to pleaſe God, and God will provide for thy Comfort.

Lay thy heart to reſt in the Will of God. For there is no other Reſt for the Soul, to be thought on.

I will not Indent with God for any good, but what is included in the Covenant of Grace. I will expect no good but according to the Tenor of that Covenant, which is all my Salvation, and all my Deſire.

I am reſolved that Pride ſhall not ſet me to Study or Preach, or Pray, or carry me on in any Service. If thoughts of Men-pleaſing or Mans Applauſe, ſteal in with my honeſt intentions, I will inſtantly

instantly cast them out, as soon as they be discovered, and *I* will watch and pray for the preventing of them. *I* will watch, when *I* go forth in my Service for *God*, that I ride do not send me forth: Mens Opinion of me shall be nothing with me, but the pleasing of God and the doing of good shall be my whole scope.

In performing Prayer *I* am intent upon God, and his Hearing and Observing my Thoughts and Words; and *I* earnestly purpose and strive against Thoughts about Mens observing and judging of my performance. Nevertheless, *I* do find that together with my sincere and earnest *Intention* directed to God, Thoughts of Regard to Mens Esteem, and Judging, will too often thrust in, do what *I* can, so as either to be pleased or troubled, as *I* think they judge. These thoughts have greatly troubled my *Spirit*. Hereupon *I* consider, that a due regard to expressions for mens sake, that they be affecting and not offensitive, is not faulty but necessary; and therefore must be heeded. And *I* think that my thoughts above Mens judging have this *Intention* at least cheifly that my expressions be affecting, and not offensitive, yet *I* am jealous of the mixture of Corruption and Vanity. *I* earnestly endeavour to have my heart so filled with the Apprehension of God's *Infinite* Majesty, and my *Infinite* Concernment in Him, that all impertinent Thoughts may be quite swallowed up. All designing and endeavouring to please Men for my own praise *I* do at that very time detest and abandoun, yea at that very time *I* am sure that *I* do very little regard either the Approbation and Praise, or

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the disallowance and dispraise of those very persons, about whom my Thoughts are apt to run out, as aforesaid. *I* do my uttermost to prevent, restrain and suppress all such thoughts, they are a burden to to me. There is scarce any thing that stirs within me, which hath less of my Will, than these thoughts have. There is scarce any thing against which *I* do more watch and pray and strive, than against these thoughts. And whatsoever tincture of Vanity and Corruption be found in them, *I* am heartily sorry for it, *I* hate and loath it, and *I* hope that the Merciful God will not impute it to me, to the rejecting of my prayer or to any breach between Him and mee.

I find that my very fear of this evil, and desire to avoid it, doth draw my thoughts to it, as a Mans great desire to sleep, and his fear that he shall not sleep doth commonly keep him waking.

These thoughts *I* abhor, not only before and after, but in the very time they come in. And *I* strive with might and main against them. *If* God approve my Service and own me in it, *I* shall be aboundantly satisfied. though men (whatsoever or how many soever they be) should despise and loath it. On the contrary, if men should never so highly approve it, *I* can never be satisfied, if God do not accept and bless it. This *I* am sure of, if *I* be sure of any thing.

I descern that by care I have brought it to that pass, that my thoughts of others present with me in prayer are not with regard to their prayers which I value not, but to what is fit to be done by me in that service, and to their being affected with it.

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I find I am prone to be anxiously scrupulous: Yet I should consider that there be insuitable weaknesses (as impertinent thoughts) accompanying the best *P*erformances.

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